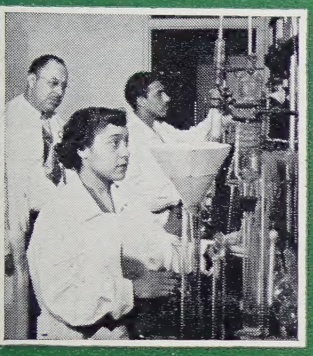
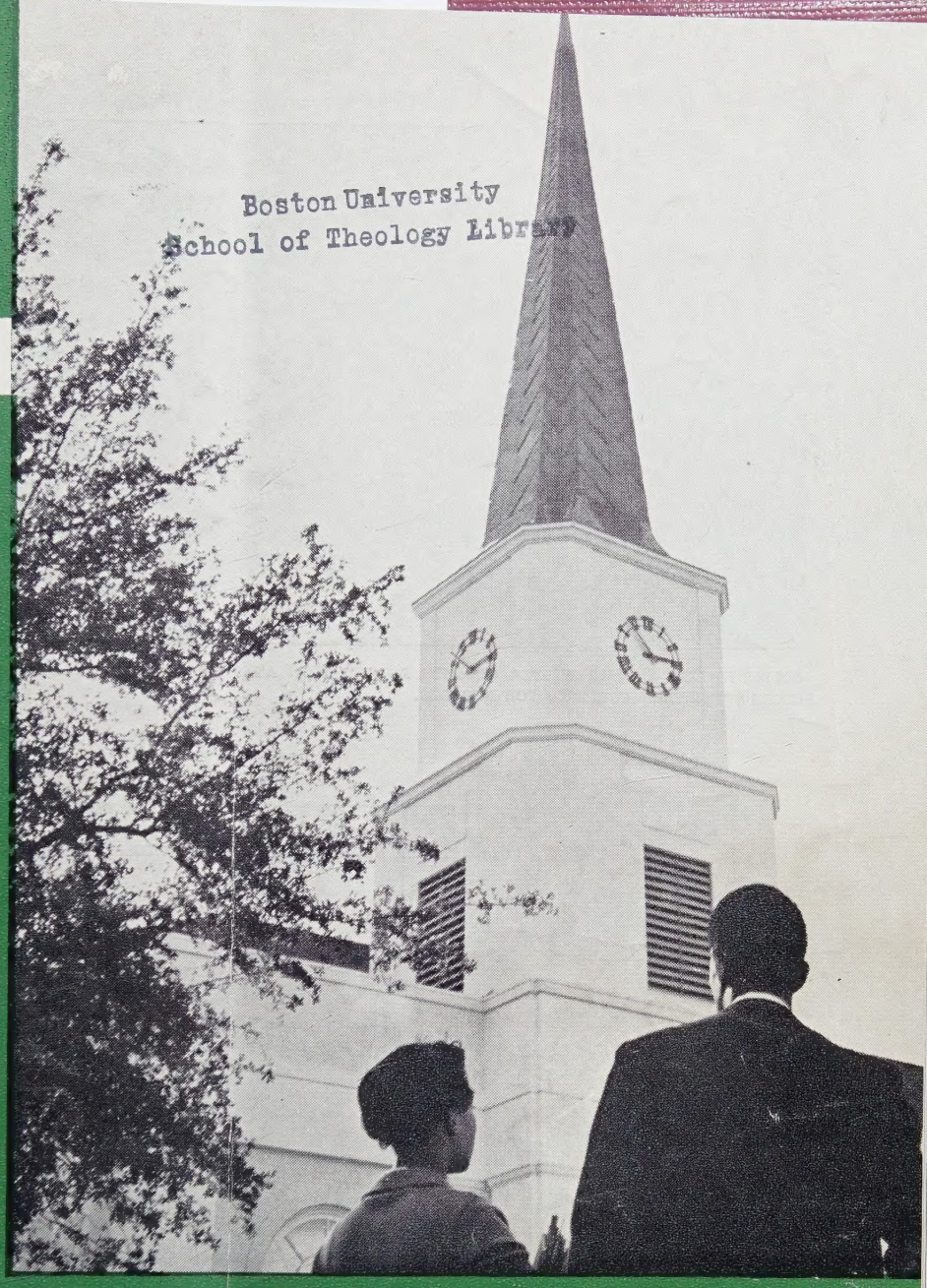
nuary-February, 1956



Boston University
School of Theology Library



Church and Campus

FEB 6 RECD

STUDENTS LINE UP FOR WINTER QUARTER REGISTRATION AT RUST COLLEGE, HOLLY SPRINGS, MISSISSIPPI. RUST IS ONE OF METHODISM'S THIRTEEN COLLEGES FOR NEGROES.

COVER PICTURES: THE LARGE PICTURE IS A RECENT VIEW OF DILLARD UNIVERSITY'S NEW CHAPEL. DILLARD IS LOCATED IN NEW ORLEANS. THE SMALL PICTURES SHOW TYPICAL SCENES AT METHODISM'S COLLEGES FOR NEGROES: LABORATORY WORK, SPORTS, AND STUDY.

Volume 46 **No. 3**

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Church and Campus

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NEGRO *are the* COLLEGES *good enough?*

by James P. Brawley

SOME Negro colleges are good by any standard by which they might be measured. Many of the good ones are so because of careful management and efficient administration. It is to the credit of the parent bodies and supporting constituencies of most of the Negro private colleges that they are as good as they are. The following comments are not intended to be adverse criticisms of what Negro colleges are, but rather, this is to be a statement of what they, and any other colleges that justify their existence, are obliged to become. This discussion will be confined to private colleges inasmuch as it is they for which increasing support must be sought.

Are Negro colleges good enough? This same query might be made of any group or all groups of colleges that exist to serve the educational needs of people. Negro colleges are not good enough. None of them has ever been good enough. They probably will never become good enough, if we are to judge by the efforts of the oldest, most wealthy, and most highly rated institutions of the country to become better. Becoming good enough is an ideal never attained. Existence and effectiveness depend upon the sustained efforts of every good college to become a better college. A college might be good enough to meet all standards of accrediting agencies without question. This, however, does not prove that the college is good enough. The needs and demands of its students and constituency might require much more than meeting the standards of an accrediting agency, even though meeting such standards is of great importance.

QUALITY FACTORS

Educational institutions should be judged in the light of certain factors and conditions. Negro colleges may be examined in the light of some of those factors and conditions.

1. *Financial Resources*—The financial resources of Negro private colleges are greatly limited. Not many of them have endowments of any size, and most of them very little endowment at all. Looking at the endowment listings of thirty-one private accredited Negro colleges the following facts are revealed: (1) The range of endowment is from no endowment for one college to $12,000,000 endowment for one; (2) thirteen of these institutions have less than $500,000; (3) eighteen have less than $1,000,000 of endowment; (4) twenty-four have less than $1,500,000; (5) two have more than $2,000,000; (6) one has $3,000,000; (7) one has $5,000,000; (8) one has $7,000,000; (9) one has $9,000,000; (10) and one has $12,000,000 of endowment. The thirty-one colleges together have only $53,019,087 of endowment. These same colleges are providing educational opportunities for 21,602 students. Duke University and Emory University from the viewpoint of endowment would not be considered good enough; but combining the endowment listings of these two institutions we get a total of $52,688,610, almost as much as the combined endowment of the thirty-one Negro colleges. Northwestern University has $77,972,045 in endowment. This one institution with 8,490 regular students, has almost one and one-half times as much endowment as the thirty-one Negro colleges with 21,602 regular students.

The major problem of the Negro colleges is lack of adequate income, and the sources from which they get their income are not sufficiently stable.

Not only do Negro colleges suffer from a want of endowment, but also, charges to students are low. For the school year 1953-1954 the yearly tuition charges in the thirty-one colleges were: low, $195; high, $450; average, $275. Despite these low tuition charges, such fees comprised approximately 60 per cent of the total educational budget. It is striking to note that students paid only 40.2 per cent of the total cost of their education.

Education Summary for September, 1955, reports the results of a survey showing that "private

institutions now charge $600 to $1,000 for a year's tuition." In many private colleges of the nation the tuition charges for a year are well above $1,000. The average economic level of Negro families will have to be raised considerably before tuition charges in Negro colleges can be raised to a level where Negro students will pay even the major portion of the cost of their education.

2. *Faculties*—There are few, if any, institutions in the nation that can boast of having faculties that are good enough. In Negro colleges the problem of inadequate faculties is acute. Most Negro colleges are understaffed. Many have a number of strong faculty members. None, however, have as many top-flight faculty members as they need. Few Negro colleges have faculty members who are distinguished scholars in their fields and known as such beyond the bounds of their campuses.

Negro private colleges are in competition with public-school systems, state institutions, white universities, industry, the Federal Government, and an increasingly large number of other employment fields in seeking able men to take positions on their faculties. These institutions are not good enough because of their limited resources, and their inability to pay adequate salaries prevents their getting larger numbers of good men and developing distinguished professors who might become nationally known. This is a problem common to all institutions with limited funds, but particularly so with Negro colleges. The quality of the work of the college and the extent to which it will become known as a top-ranking institution will be determined in large measure by the quality of its faculty.

3. *Quality of Students*—The quality of its students helps to determine the level and quality of the work done in a college. Negro private colleges can be, and many are, selective with reference to admission of students. But where colleges have to depend heavily upon student fees for funds for current operation, the selective process is not, and hardly can be, strictly operative at all times. This definitely affects the quality of the student body.

Cultural, social and economic factors inherent in the environment influence the quality of Negro college students and consequently influence the level of performance in college. The mores and social patterns that deprive Negro students of cultural advantages and opportunities that should be a part of their background equipment for living as well as for college work do those students great injury. This has reference to free and full use of all public libraries, museums, art galleries, and other cultural features, activities and stimulating experiences of the community that are not usually accessible to Negro children in certain localities.

REMEMBER
Race Relations Sunday
February 12

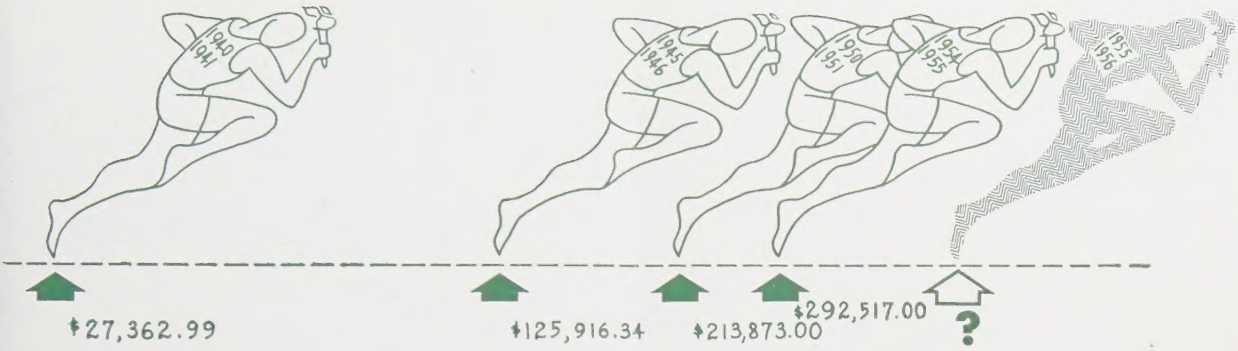
The average Negro high school, because of overcrowded conditions, large classes, and limited equipment, does not give, even the students with good minds, the kind of preparation needed for high-quality college work. Despite these handicaps, however, there is always a representative number of boys and girls entering college with high potentials for successful college work.

The economic factor enters again. Students of ability but without financial means cannot enter college unless scholarship assistance is received from the college or from some other source. Without the scholarship aid to offer top students who need it, the student and the college suffer.

WHAT IS NEEDED?

To become a better college, first class and good enough to meet the needs of any American youth that might seek to enter, the Negro private college must have adequate financial resources, in terms of endowment and stable income, to do exceptionally high-quality work. The student must pay a larger part of the cost of his education. There must be scholarship assistance for students who have high intellectual ability but are unable to finance the full cost of a college education. The college must have a fair share of these students of ability. The college must have a number of professors on its faculty who are distinguished scholars in their fields. The college must have a program of education that clearly exemplifies a profound understanding of the basic assumptions that bring life and the pursuit of an education together at focal points and give increasing meaning and relevance to both.

Private Negro colleges have done an excellent job with what they have had. This has been achieved because so many administrators and teachers, though overworked and underpaid, have been willing, with an understanding and sacrificial spirit, to give their best service unreservedly to a cause in which they earnestly believed, and because they have known the need Negro youth have of an education. Across the years, these people in this spirit of dedication have "made brick without straw." This is one reason why Negro private colleges are as good as they are. But it takes more than these colleges have had or now have for them to be good enough. What they have done with what they had and what they are doing with what they now have should inspire help for them to become the first-class colleges they should be—good enough to warrant the right to serve this and coming generations of youth.



CHURCH-WIDE GIVING ON RACE RELATIONS SUNDAY has advanced steadily during the past fifteen years, according to the annual report of the Department of Public Relations and Finance.

While these offerings have shown a continuous increase each year, the *per member giving* in these years has not increased. The *per member giving* for the entire church membership now amounts to 3 cents.

Until 1952, the *per member giving* was based upon *active* membership. Since 1952, it has been based upon *total* membership.

The per member giving in the Central Jurisdiction includes in some instances conference benevolences and other appropriations to the colleges, thus accounting for the higher average during the fifteen years.

1951-52 Jurisdiction	dollars offering	cents per member	1954-55	dollars offering	cents per member
northeastern	$ 27,849	2	ne	$ 47,695	3
southeastern	$ 35,617	2	se	$ 42,272	2
central	$ 63,943	24	c	$ 52,081	15
north central	$ 33,174	2	nc	$ 55,314	3
south central	$ 62,721	5	sc	$ 74,181	4
western	$ 16,422	4	w	$ 20,974	4

NEGRO HIGHER EDUCATION:

problems and outlook

by James S. Thomas

PERHAPS at no other time in the history of American higher education has the education of Negroes been open to such exacting scrutiny. Much of this, of course, grows out of the attention which has been focussed on Negro education by the Supreme Court decision of May 17, 1954. Yet, even if there had been no Supreme Court decision as a focal point, it needs to be remembered that Negro higher education would have come to a new place of examination, for two primary reasons: 1) Quite independently of race, American educators are faced with the difficult problems of rapidly rising costs and rapidly rising enrolments; 2) the pressures of the age in which we live have demanded increasing clarity in definition of purpose for all institutions which are dedicated to societal improvement.

As if these two general pressures are not enough, leaders in Negro higher education are faced with problems which are entirely new in range and pointedly sharp in urgency. Because these problems are so easily intertwined (and often lost sight of) with the general problems of all higher education, it will be useful to list them in some order.

1) Negro colleges face problems of different degree, rather than different kind, from the white colleges. **They are, therefore, first of all, involved in the process of stating a new *raison d'etre*.**

Twenty-five years ago, being a Negro college had a meaning which was the glory of some institutions as well as the despair of others. The appeal for funds was often based on providing educational opportunity for a neglected people. Foundations were attracted to and largely built some institutions into soundness. Many others, never far from the edge of bare accreditation, have limped into this age with much history behind them but no vital appeal to the future.

This process of stating a new *raison d'etre* is difficult because it must be done in terms which are, as yet, general and vague. As limited as the racial appeal was, it had one advantage: it could be succinctly stated and was sociologically real. Now, before there is time to fashion another appeal, Negro colleges are in the dilemma of shunning the old appeal and, at the same time, being inarticulate about the new.

A primary task, therefore, is the statement, in sharp and meaningful terms, of the place and purpose of a college or a group of colleges which have been, and still largely are, Negro colleges. This will not be done by a morbid fear of racial identity, as if that is the primary variable of college quality. Nor will it be done by retreating into the past. The one is as undesirable as the other is impossible. Each institution must determine and state the compelling reasons for its continued existence. There is no substitute for the long and painstaking work—even the courage—which such a task requires.

2) Negro colleges will face new and more formidable accreditation problems. It has only been a quarter of a century since regional accreditation has figured largely in the life of the Negro college. The problem of the Negro college, however, is not simply one of accreditation, but one of adequacy.

There are institutions which can meet the letter of accreditation standards but are still far below adequacy of any vital kind. Martin Jenkins reported that 70 out of 101 Negro institutions were fully accredited in 1953. These enrolled 57,270 or 92.2 per cent of the total enrolment. The thirty unaccredited institutions enrolled only 4,857 or 7.8 per cent of the total. Yet no careful educator would use this as a safe index to the soundness of the educational enterprise among Negroes.

Accreditation will have served a useful purpose if the institutions can be revitalized through meeting minimum standards. The task of the Church, or other private sponsor, will be the charting of a course of maximum quality service for an institution. Unless there are other overpowering reasons for its existence, it is doubtful that an institution can make any real contribution if it has chronic problems around the edge of accreditation.

3) Negro colleges are faced with the problem of charting new paths in curricula and occupational preparation of graduates.

The narrow range of occupational choice among Negroes made the concentration upon the profession of teaching understandable. Yet, there is strong evidence that the Negro college, by curricular emphasis, often determined this choice by the exclusion of other clear alternatives. Whatever may have been true of the past, it is clear that there has been a failure of the college to prepare students for pioneering in the professions and business. This, of course, excludes the profession of teaching.

The 1940 Census showed that there were five times as many doctors and dentists among whites as among Negroes, in proportion to the population of each. On the same basis, there were 18 times as many white lawyers as Negro and 100 times as many white engineers.

There is no doubt but that the economic level of Negroes figured heavily in this picture. Nevertheless, there is also little reason to doubt the generalization of Richard Plaut that a primary factor militating against Negro enrolment in Northern universities is the qualification of the applicant. "It is," said he, "the insufficiency of qualified applicants which keeps the number down." Since Plaut is referring to Northern universities which have always been open to Negroes, he suggests an important question and problem: If the qualification of Negro applicants is now a limitation on university enrolment in the North, is it not also the most serious problem next to the opening of universities in the South? The trading of exclusion based on color for exclusion based on qualification is hardly to be counted as progress.

4) Negro colleges face both the problem and the opportunity of closing a cultural gap which exists between the background of their students and the goals of the college. Seen on its most simple level, this differential appears in comparative test scores as between Negro freshmen, generally, and white freshmen, generally. This, however, is to be interpreted against a background of factors which the social anthropologist has only too recently brought to light.

If one assumes, as some do, that this differential is racial, he needs only remember the contrasts drawn by anthropologists during World War II between persons of either race, North and South, and of differing backgrounds. It is more correct to say that this differential in performance is the result of positive and negative factors within the total life pattern, which factors prepare or fail to prepare one for high-type college performance.

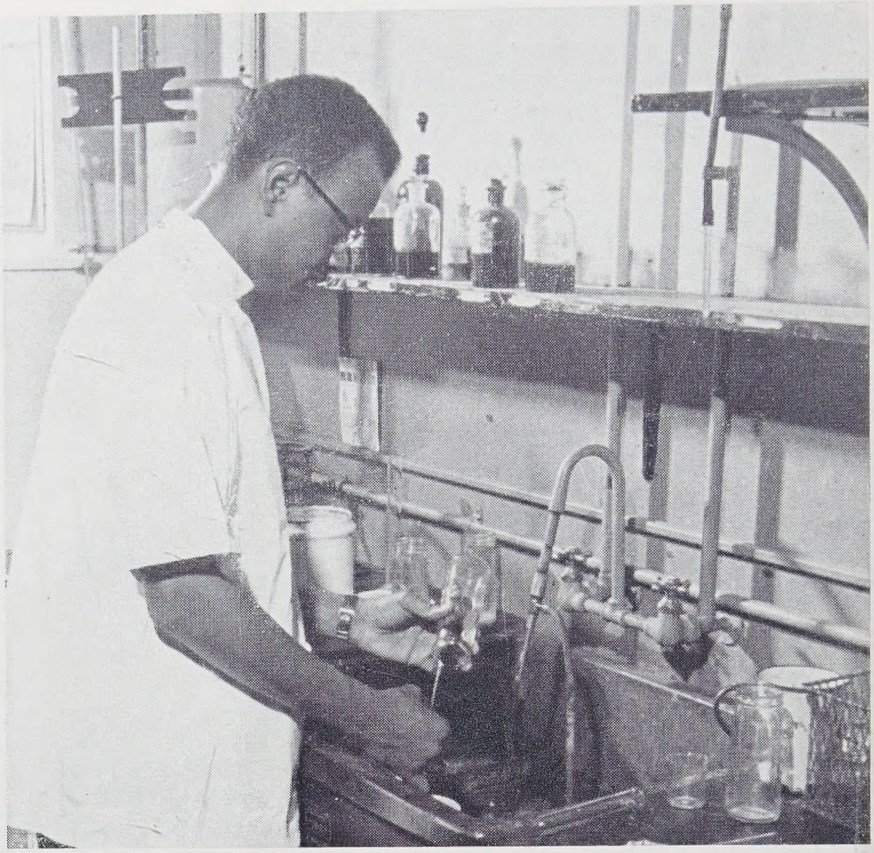
To put it another way, there is a vast difference between a student who comes from a book-loving home, in which college training is regarded as a minimum opportunity to find high culture, and one who comes from a culturally impoverished home where college training is seen as something of a meal ticket. A student finds the pursuit of knowledge and culture easier to live with when there are buttressing supports within his home for such formal training as he will acquire.

It would be incorrect to say that this is simply racial. But to fail to recognize that the cultural supports for higher education have been generally weaker for Negroes than for whites is to invite unrealism. These cultural supports are economic status, family history in higher education, level of appreciation for higher education, level of aspiration, and freedom to share fully in the society. In all the discussion of "separate but equal schools," one fact has been consistently overlooked: the exclusion of Negroes from public libraries, art displays, community lectures, and other such educational influences significantly cut down the chances of their cultural growth.

If one wanted to make a general statement, it could be said that this cultural factor takes precedence over the type of school attended. An index to economic status is seen in the fact that in 1950, 52 per cent of Negro families had more than one wage earner, as

(*Continued on page 18*)

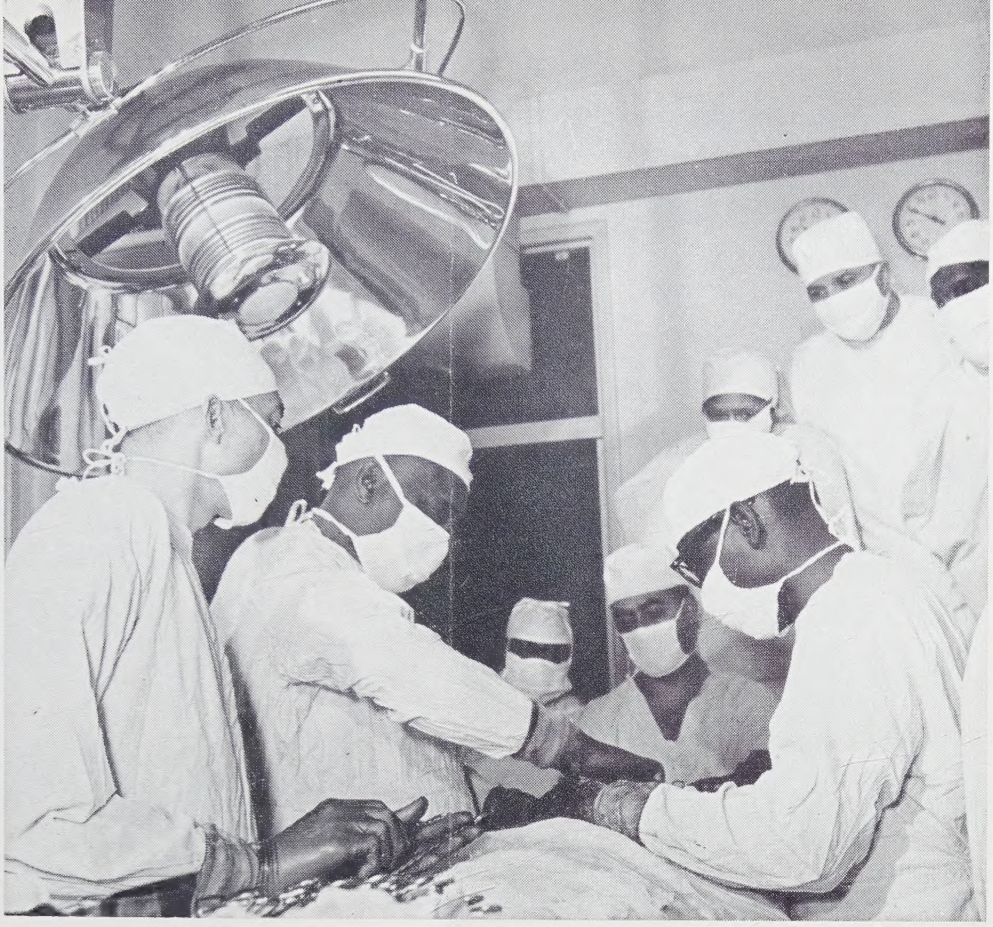
A GROUP OF STUDENT LEADERS AT METHODISM'S MORRISTOWN COLLEGE, MORRISTOWN, TENNESSEE



ALL IS NOT GLAMOR AND MUCH IS ROUTINE AND EXACTING IN THE LIFE OF A MEDICAL STUDENT. BOTTLES AND TEST TUBES MUST BE WASHED, INSTRUMENTS STERILIZED, AND BASINS EMPTIED.

MEMORANDUM

FOLLOWING SURGERY, AN OBSTETRICS CLASS VISITS IN THE WARDS AND LISTENS TO THE INSTRUCTIONS OF DR. W. F. B. JAMES, PROFESSOR OF OBSTETRICS AND GYNECOLOGY, WHERE, UNDER THE CAREFUL SUPERVISION OF DR. JAMES, DR. PRYOR EXAMINES THE FETAL POSITION OF A WOMAN IN THE MATERNITY LABOR ROOM.



DR. PRYOR, UPPER RIGHT, JOINS OTHER STUDENTS IN OBSERVING DR. MATTHEW WALKER, PROFESSOR OF SURGERY, PERFORM AN OPERATION ON A PATIENT AT HUBBARD HOSPITAL.

TO: Woodrow Geier

FROM: John Clayton

RE: Picture story on Julius Pryor, Jr., Methodist Scholarship Student, junior at Meharry Medical College, Nashville, Tenn.

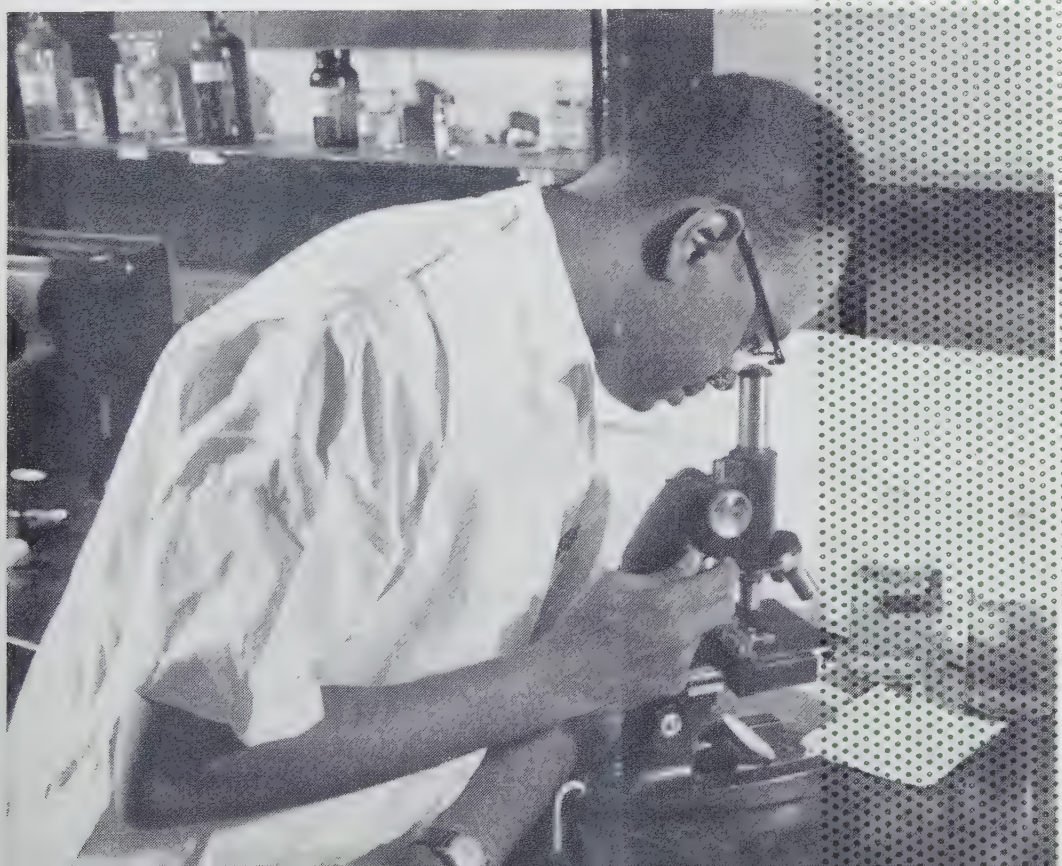
Mr. Pryor's home is in Montgomery, Alabama; he received his B.A. degree from Lincoln University in Pennsylvania and his D.D.S. degree from Meharry Medical College, where he is now a candidate for his M.D. degree.

Editor's Note: Photos on these pages are taken from a filmstrip on the work of The Methodist Church in the education of Negro youth. The filmstrip, produced by the Methodist Radio and Film Commission, will be used in annual conferences and local churches to show how Race Relations Sunday offerings are aiding in the education of Negro students. The Rev. John Clayton is supervisor of production for the Commission.
The filmstrip may be ordered from Dr. James Thomas, Box 871, Nashville, Tennessee.

THE MEMBERS OF THE UPPER CLASSES OF MEHARRY OFTEN GATHER TO HEAR OUTSTANDING PROFESSORS FROM THEIR OWN FACULTY, OR MEDICAL EXPERTS IN THE VARIOUS INSTITUTIONS OF NASHVILLE AND VISITING MEDICAL SPECIALISTS FROM ALL OVER THE WORLD. HERE THEY TAKE NOTES ON A LECTURE DELIVERED BY DR. W. T. DOOLEY, A PHYSICIAN IN THE MEHARRY DEPARTMENT OF SURGERY.

MINUTE ANALYSIS AND DIAGNOSIS MUST BE MADE, AND DR. PRYOR TRAINS HIS EYE TO BE ALERT TO THE SMALLEST MICROSCOPIC EVIDENCE.

A BREAK IN THE STEADY DIET OF STUDY AND CLASSES PREPARES DR. PRYOR TO MEET A NEW DAY AT METHODIST-RELATED MEHARRY MEDICAL COLLEGE.



AT THE CLOSE OF THE DAY—LONG AFTER THE CLOSE OF THE DAY—DR. PRYOR CONTINUES THE HARD WORK OF STUDY, TRYING TO PROFIT BY THE NUMBERLESS EXPERIENCES AND RESEARCH OF PHYSICIANS AND RESEARCH SPECIALISTS OF THE PAST AND PRESENT.

THE NEGRO STUDENT *today*

By Leonard L. Haynes, Jr.

THE leadership position which has been thrust upon our nation has brought into sharp focus the responsibility of higher education in preparing our citizens for their new role in world affairs. The relation of Negroes in this modern world has gained new prominence, and this in turn serves to call attention to their opportunities (or lack of them) to secure the kind of education that will effectively prepare them for their present obligations and rights. American Protestantism can feel proud of its efforts made in higher education in behalf of the Negro. When public institutions were slow to provide funds for the support of higher education for the Negro citizen, Protestant churches gave the funds and provided the teachers and resources to bring the Negro to an awareness of the democratic Christian process, with emphasis on the dignity of man.

The Methodist Church is accepting its responsibility and sharing with the Negro Christian resources for living. For these efforts, the Negro student is grateful for even today 48 per cent of Negro college graduates would not have been able to secure an education without aid from some interested group.

At the heart of the higher educational process is the student. The student is the center around which all other activities of higher education revolve. It is proper, therefore, to examine the Negro student in higher education today.

A Product of Negative and Positive Forces

Present-day American life is filled with tensions of hate and strife as well as love and hope. The American college scene is but the amplification and intensification of the larger American society with each individual sharing within and without the tensions brought on by compromise, conflict and adjustments within the society. The Negro student is a product of these negative and positive forces, and along with other students tries to resolve these tensions with an intelligent Christian faith.

Without Bitterness of Soul

It is not uncommon to see, in the rapid quest of the people of the world for self-fulfillment, a bitterness of spirit toward those who have controlled their destiny. This bitterness is frightening to the imagination. Southeast Asia and Africa are best examples of the bitterness of spirit possessed by disinherited people toward those who controlled their destiny for good or ill.

The Negro student by the nature of human events on both national and international levels becomes a part of man's struggle for self-fulfillment. As he prepares for his duties and responsibilities in the new world, he prepares without bitterness of soul. He understands the nature of social change because he has acquired the means of maintaining his personal integrity in the face of disappointing results from idealistic efforts. He believes a certain objectivity of attitude about one's own life and the possibility of making one's contribution to civilization. Possessing the knowledge that the world was not made in one day and that it will not be remade in a week, he sees institutions and customs as having long backward and forward reaches into time. This realistic appraisal of changing social pat-

terns as coming slowly, but irregularly, plus a deep-rooted sense of Christian humility and love enables the Negro student today to face his world without bitterness of soul.

He knows this because inordinate and unrealistic ambition, however idealistic and altruistic, if not grounded in a genuine understanding of the nature of social movement and if not seasoned with an appreciation of the "tragic sense of life," not merely kills the individual but also kills his influence. The Negro college student knows that only the serene soul, which looks beyond tragedy and sees God's increasing purpose, and then actively and persistently and indefatigably cooperates with that purpose, can survive the harsh disappointment and the immediate defects of the idealistic venture. This attitude is well formulated by James Weldon Johnson, a Negro student who at Atlanta University hammered out his own personal credo some years ago:

> I will not allow one prejudiced person or one million or one hundred million to blight my life. I will not let prejudice or any of its attendant humiliations and injustices bear me down to spiritual defeat. My inner life is mine and I shall defend and maintain its integrity against all the powers of hell.

Appeals to a Larger Humanity

Human growth and development do not occur in a capsule nor are superficial ghetto and limited physical, religious, psychological barriers answers to the Negro students' yearning for involvement in a larger humanity, and a larger community. By dint of circumstance, the Negro has been forced to live in his own small physical, religious, psychological and social environment, and influenced to think in terms of his own humanity. The Negro student today knows there is no Negro problem but an American problem of which the Negro may be directly concerned. Gunnar Myndal, Swedish sociologist who was commissioned to study the Negro problem in America, wrote rather on *An American Dilemma* which indicated that he saw the Negro problem within the larger framework of the American democratic community. War, fear, hate, hunger, love, poverty, ignorance, prejudice and disease are common enemies of all men. They are not peculiar to any race nor bounded by any land.

The Negro student has been brought to an understanding of a larger humanity through interracial faculties and experiences which have been one of the positive forces of good will in the Methodist church college. From this vantage point he now desires involvement in the larger relationships of mankind. He desires an enlargement of his own social, vocational, and recreational experiences as well as a chance to appreciate and communicate with the best in our human heritage.

Desires that the God of Life and the God of Christ Be One

There is in America today a general feeling that a religious revival is taking place. Observations of negative and positive value have attested to the strength of the upsurgence of this new religious impulse. The Negro student today is involved in this religious awakening.

There is every historical evidence that the religious outlook of all people has been a steady, growing, developmental process. The Negro is not peculiar in his own religious history, for here the attitude of today's student comes into sharp and coherent focus. From the worship of a God who plans the "riches of the after life" as the "fair" land for his children, the Negro student turns today to the God of this life. He worships a God who can help in the struggle of this life; who appreciates human personality in this life; who brings hope, serenity and peace in this life and who can be found as a challenge and a refuge for the human soul in this life. The real hope of the Negro student is to see the God of Jesus and the God of life as one. A God, totally unrelated to life situations, raises serious religious doubts in the mind of the Negro student.

so little for the MIND

Reviewed by Myron F. Wicke

So Little for the Mind (An Indictment of Canadian Education). By Hilda Neatby Clarke, Irwin and Company, Toronto, 1953, $3.

IT has taken this remarkable Canadian book almost three years to become widely read in the United States, but now in its fifth printing it is selling well in the States and is constantly quoted. The reason: Canada has educational problems of its own, and they are much like ours.

The title is taken from a famous sentence of Cardinal Newman: "Any self-education in any shape, in the most restricted sense, is preferable to a system of teaching which, professing so much, really does so little for the mind." The sentence explains the thesis: modern education, from elementary schools to the universities, is "neglecting and starving the mind."

The author ascribes the failure of modern education to the complete capitulation of schools of education to the "progressive" dogma fastened upon the United States by John Dewey. This dogma is described negatively as anti-intellectual, anticultural, and amoral. Positively it is labeled an adaptation to the natural world revealed by science and to democracy. Thus:

Dewey, more than any other single person, must be held responsible for the intellectual, cultural, and moral poverty of much modern teaching. In his enthusiasm for democracy and his almost superstitious horror of the aristocratic, he emphasizes that all learning emerges from the activity *and the (apparently) resulting* discovery *on the part of the pupil.*

The author considers the democratic emphasis largely a shibboleth, an obsession, which results mainly in an artificial leveling process between student and teacher, and an acceptance of the common and mediocre. This leads to a current view of the teacher as one who "need only combine the tact and firmness of the floorwalker with the technical expertness of the sales clerk in order to achieve the real aim of education."

It is at this point that the problem really lies. With its much concern for adjustment to environment, its tendency to level down the average, and its suspicion of the intellectual, modern education has lost its direction and purpose. The argument is not novel to Americans. Yet it may be comforting to learn that educational controversy of this sort is not limited to our own borders. *So Little for the Mind* strikes at a real problem, one many an American parent is worried about, but as in many similar books there is too much oversimplification and easy generalization. It is nevertheless a valuable contribution to current literature on the subject, for it links Canadian and American educational development.

The chapter entitled "Comment and Criticism" is an extremely helpful marshalling of opinion from several quarters—the United States, England, and Canada. The book deals sympathetically but intelligently with the role of religion in education, and it restates the question of sound teacher education. It reaches conclusions which will sharpen the thinking of every reader, though not all will be in agreement, surely not the educationist.

The author is professor of history at the University of Saskatchewan and the only woman member of the Royal Commission on National Development in the Arts, Letters, and Sciences. She writes incisively and interestingly.

Characteristic quotations from the book suggest its general approach:

The truth is that the experts have lost their way. They, or their predecessors, deserted traditionalism for Dewey. Now they have either ceased to believe, or they begin to realize that they never really believed, the essentials of Dewey's philosophy, but they cling to the shibboleths and try to work out an uneasy union between them and some of the old values. Why not return seriously in the philosophy of education at least to pre-Dewey traditions and build on them? Our grandparents were certainly not unaware of the importance of character, of good social attitudes, and of spiritual values.

How may the typical educator be recognized? There is about him an indefinable air of the super-teacher. He is a teacher of teachers, an adjuster of personalities, a measurer of intelligences. He knows far more about you than you know he knows; it is his duty and even his pleasure to note your oddities and to provide them with sinister subconscious motives. Sometimes he has viewed objectively human beings and what he calls their "reactions" for so long that he himself has almost ceased to be a human being and has become a superhuman machine for noting, measuring, and classifying the responses of others, and for applying methods of adjusting or eliminating the undesirable. Canada shares with the Western world, and especially with the English-speaking world, the modern tendencies to materialism and secularism, along with the renunciation of absolute standards. These tendencies reflected in all educational systems appear most strongly in the United States for a variety of reasons. . . . Now for two decades, from the English-speaking world and especially from the United States

operation: bean pot . . .

Religious News Service Photo

Bishop John Wesley Lord of Boston (right) is presented with a special New England Bean Pot being used in a drive for funds for Claflin College, Negro Methodist institution in Orangeburg, S. C. The presentation was made in a brief ceremony at Providence, Rhode Island, by the Rev. Douglas F. Dorchester of the New England Southern Conference. The Bean Pot was chosen as a symbol for the drive because of Bishop Lord's statement that "If we do not reach our financial goal for Claflin College, I will personally put on baked bean suppers on Boston Common to raise the money." The two-quart containers have been distributed to all Methodist churches in the New England Conference, which includes eastern Connecticut, Rhode Island, and southeastern Massachusetts.

has come a volume of protest against these tendencies, in the name of all that is permanently valuable in our Western tradition.

It seems paradoxical to find the Canadian business man arguing for less *vocational education and the Canadian professional educator arguing for* more.

The danger of expressing democratic equality in terms of a dull level of mediocrity, the fatuous worship of the common man not because he is a man but because he is common, is too familiar to need emphasizing.

In the excitement of the modern age and the pursuit of rationalism, democracy and materialism we have forgotten where we come from and what we believed in. Ours has become a rootless as well as a faithless society. The controllers of the Russian state have made their own roots and formulated their own faith. The roots may be synthetic and the faith a bad one, but both can be very effective for a time at least. The rest of the Western world with its belief in freedom and its fully acknowledged debt to the scientific method would do well to apply the scientific law of evidence to an examination of the nature and roots of its freedom.

METHODIST YEARBOOK

"The Statistical Review and Financial Report," a Methodist Yearbook prepared by the Council on World Service and Finance, contains 96 pages of useful information and instructive facts.

This yearbook reports on church membership, Methodist giving, including local church giving for current expense and benevolences, the responsibilities of each World Service Agency and its share in World Service, the financial reports of the annual conferences covering all general funds, and other facts.

The book may be obtained by sending your name and address, accompanied by 50 cents for each copy desired to "World Service," 740 Rush Street, Chicago 11, Illinois.

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Useful in strengthening the educational and financial program of World Service in the local church is a new book of worship services titled *12 Worship Services on World Service.* This book may be obtained for $1 from Source Publishers, P. O. Box 485, Nashville 2, Tennessee.

DR. HOWARD THURMAN

A CHAPEL CELEBRATES *past, present, and future*

by Woodrow A. Geier

As the rich soil of the Delta feeds the mighty oaks, so religious faith nourishes the life of the college or university. And a chapel at the heart of the modern campus symbolizes the most exalted aspirations and resolves of the human spirit.

For these reasons, a chapel dedication service is appropriately a time, not only for praise and thanksgiving, but for a re-examination of the aims of education and for a new demonstration of brotherhood.

The dedication of Dillard University's new chapel was all this last autumn as church and educational leaders joined in a celebration of the school's past, present, and future.

Before the dedication, the presidents of seventeen church-related colleges in the South met for a conference on the place of religion in higher education. Their leaders included Dr. Philip M. Widenhouse, general secretary of the American Missionary Association of the Congregational and Christian Churches; Dr. John O. Gross, executive secretary, Division of Educational Institutions, Board of Education of The Methodist Church; Dr. Arthur Cushman McGiffert, president of the Chicago Theological Seminary; Dr. James S. Thomas, Dr. Richard N. Bender, and Dr. Roger E. Ortmayer, staff members of the Methodist Board of Education. Presidents of colleges related to the Congregational and Christian Churches and The Methodist Church participated in discussions and planning on ways to strengthen the religious life of their colleges.

On the following Sunday, Edgar B. Stern, Jewish philanthropist and president of the Dillard Board of Trustees, presented the new chapel to the president of the University. The chapel was named Lawless Memorial Chapel in honor of Dr. Theodore K. Lawless, prominent Negro physician of Chicago, and his father, the Rev. Alfred Lawless, Jr., who for long years had ministered to the Negro race. The chapel, a dream of President Albert W. Dent for more than a decade, was constructed at a cost of $500,000. The building is of a modified Georgian architecture which dominates the campus and provides seats for 1,000 persons. At the rear of the building are offices for the chaplain, committee rooms, choir rooms, and a large room for student gatherings. A small meditation room will be open at all times to students and faculty members.

Representatives of the faculty, student body, and alumni association expressed appreciation for the structure which had been made possible by an anonymous gift and major contributions from the Board of Education of The Methodist Church, the American Missionary Association of the Congregational and Christian Churches, and the United Negro College Fund.

Dr. Howard Thurman, dean of the chapel at Boston University, preached the dedicatory sermon. Said he: "This chapel will in time rule over this campus, counseling all who walk within the gates. It will be dedicated to a long-time endeavor, to the deepest and most searching needs of the human spirit. Through the long stretch of the years to come students, faculty members, and others will come

seeking answers. May what they find here speed them on their way."

Bishop Willis J. King of the New Orleans Area of The Methodist Church led the litany of dedication which read:

To the glory of God, the Father, Creator and Preserver of all mankind:
To the honor of Jesus Christ, our Lord and Saviour;
To the praise of the Holy Spirit, who guides us into all truth,
WE DEDICATE THIS CHAPEL.

As a house of prayer for all people;
For the ministry of the Word;
For the celebration of the Holy Sacraments,
WE DEDICATE THIS CHAPEL.

As a place that shall teach the doctrine of the fatherhood of God and the brotherhood of all men,
WE DEDICATE THIS CHAPEL.

On the Monday morning following the dedication, students, faculty members, alumni, trustees, and visitors, representing many religious denominations and racial origins, filed into the chapel for their first service. Chaplain Samuel L. Gandy, newly appointed director of religious activities, led the prayer:

"May this institution, born out of crisis and criticism, nourish the joys of true learning and strive in all of its varied relationships to preserve the concept of freedom—both of persons and in the quest for knowledge. Amen."

Dr. Arthur Cushman McGiffert, member of the Board of Trustees, spoke on "Religion and Higher Education." He declared: "Education and religion must understand Christian beliefs; for without a basic creed, religion degenerates into a mushiness. Christianity has its codes, its definitions, its ethics, and its morals, and impartation of knowledge is only a part of teaching. Character as well as information is a goal of education. Christianity issues finally in a commitment: for our faith centers not in knowledge but in love. It is a living power and a living hope. We hope this chapel will become a living symbol of Christian hope."

Negro Higher Education

(*Continued from page 7*)

over against 38 per cent of white families. Even though more Negro wives and children worked than white wives and children, the average income for Negro families only amounted to about half that of whites.

It would be easier to make too much of these factors. The only point of this discussion is that Negro colleges must come to grips with what might be called cultural impoverishment. This factor is a part of the Southern region, more than of others; and it has been an important weighted factor in the total segregated history of Negroes.

If the Negro student finds cultural supports within his own home life, plus added advantages in opportunity within his community, there is every reason to expect the vanishing of the general differential which now exists. Until that happens, the Negro college cannot presume too much on the letter of qualifications, but must make a vital approach to the motivation and enrichment of the student. It is a matter of common experience that a Negro student of high aspiration must "overleap the standing wall." The chances have never been greater for the college experience to be a major factor in this process.

The implications of such a thesis are numerous. One thing must be said with certainty: When one looks from the college to the student and his supporting culture, this factor of solid achievement is of primary importance.

Only careful research will reveal the final answer. Until that final answer comes, it must not be assumed that the Negro student has everything to gain by integration and the Negro college has everything to lose. Segmented and isolated education, no matter how well supported, falls far short of the American ideal. The opening of any and all educational doors, therefore, is gain to all who open, all who enter, and all who receive.

INTERIOR VIEW OF NEW CHAPEL AT DILLARD UNIVERSITY

LAWLESS MEMORIAL CHAPEL, DILLARD UNIVERSITY

AT CHAPEL DEDICATION, ARE, LEFT TO RIGHT, PRESIDENT ALBERT W. DENT, DR. PHILIP M. WIDENHOUSE, DR. SAM GANDY, AND DR. JOHN O. GROSS, EXECUTIVE SECRETARY, DIVISION OF EDUCATIONAL INSTITUTIONS.

At Our Methodist Colleges

Rising Enrolments

■ Rising enrolments and inadequate facilities are calling for expansion.

Reviewing improvements made during past year at Wesleyan College, President B. Joseph Martin told faculty members during first meeting of school year that major item was start of construction of $700,000 air-conditioned Auditorium and Fine Arts Building. Other important improvements: replacement of tables and chairs in dining hall, painting and renovation of offices, dormitory rooms, lounges, outside trim, and moving of ceramics department to its own separate building. New sidewalks and parking facilities, and conversion of heating plant to use natural gas on future schedule.

Millsaps-Wilson Library, initial project of successful "Million for Millsaps" campaign, was formally opened September 29, with Professor A. G. Sanders, head, department of romance languages and librarian, as principal speaker. Eighty-five thousand-volume unit called by officials one of South's most complete college libraries.

Southern Methodist University began using another new building as it opened its 41st year in September—Umphrey Lee Student Center, named for university's fourth president and its current, and first, chancellor. SMU's policy in such matters will allow students to share a large part of responsibility and delight in running $2,000,000, 82,000 square foot structure, one of finest student recreational centers in U.S.

At kickoff meeting for program to raise funds in Lima, Ohio, for freshman men's dormitory at Ohio Northern University announcement was made that Thomas R. Schoonover had pledged $30,000 and John E. Galvin of Ohio Steel Foundry had underwritten program to extent of $15,000. Reviewing progress of $1,500,000 program, National Chairman Ralph W. Booker, St. Louis, stated that about $800,000 had been pledged by Methodist Church, alumni, trustees, and college community.

Northwestern University dedicated new Chicago campus Morton Medical Research Building and celebrated ninety-eighth founders day of medical school, September 27. Seven-story building for clinical research constructed and equipped at cost of $1,230,000. Sterling Morton, chairman, Morton Salt Company board, spoke at dedication. Is son of Joy Morton, Chicago financier and founder of Morton Salt Co., in whose memory his widow, Mrs. Margaret Gray Morton, left bequest for construction of building.

Upperclassmen returning to College of Pacific campus found new Irvin Martin Library ready for use. Building costing $400,000 was dedicated last May. College's department of civil engineering has new home in remodeled former library building.

Ground has been broken for new dormitory at Centenary Junior College. Expected to cost $325,000, it will house 60 students and contain facilities for nursery school, dean of residence, and lounge areas. Marks seventh new building in last seven years, and will be completed by June, 1956. (See photo, p. 22.)

Feature

When American University students returned to school's uptown campus this fall they saw realization of a 55-year-old dream. American University officially opened doors to McKinley Hall, a 25-classroom building that also contains certain offices and school's American Language Center.

McKinley Hall can provide classroom space for between 700 and 750 students, as well as a new student lounge.

Building, named in honor of President McKinley, was started in 1901 as the "Ohio Building" because original funds for its construction were raised by citizens of Ohio. Following President McKinley's assassination, building was renamed in his honor, with cornerstone being laid by his successor, President Theodore Roosevelt, on May 14, 1902. Hampered by insufficient funds, construction struggled along until 1905 when work began in earnest to complete walls and roof. In 1907, work was suspended, and not again undertaken until World War I when entire American University campus was turned over to government for emergency as training camp.

War Department outfitted building as center for chemical warfare research, and for 24 years, building served as headquarters for government research projects.

When World War II was on horizon, McKinley Building was leased to Chesapeake and Potomac Telephone Company for research in telephone and electronic devices and as training ground for preparation of communication experts so badly needed during critical years of World War II.

Since reverting back to the university last year, McKinley Hall has been subject to a complete

remodeling along the lines of its original plans. To date more than $140,000 has been spent renovating interior to make it a modern classroom building.

After 55 years, McKinley Hall has taken its place among American University buildings as predicted by late President Theodore Roosevelt back in 1902.

Developments

■ Fall term marked beginning of College of Pacific's new school of pharmacy, third pharmacy school to be established in state of California. More than 30 students are enrolled for first- or second-year classes in five-year professional course.

■ America's Town Meeting of the Air originated from Nebraska Wesleyan University's campus October 2. "Are Our Colleges Suppressing Individualism?" was subject of discussion, with Dr. E. Merrill Root of Earlham College, and Dr. J. Richard Wilmeth of University of Iowa participating.

■ Final arrangements are being made for next summer's European concert tour by DePauw University choir. The 40-day trip will take choir into Scandinavia, Continental Europe, and England. Original impetus for project came a year ago when Methodist Bishop Odd Hagen of Stockholm invited DePauw singers to appear at 1956 centennial of Methodism in Scandinavia.

■ Ohio Northern University's college of law has been given full and final approval of its program of legal education by action of American Bar Association. Law school was founded in 1885, but in recent years had only temporary and conditional approval by ABA.

■ A school of business administration, to include an oil institute, has been added to curriculum of McMurry College. School will offer courses leading to bachelor of business administration degree. Oil institute courses will be offered in evening classes to make them available to business of Abilene, Texas, area as well as McMurry's on-campus students. Dr. Andrew Rockover-Cecil, chairman of McMurry's business administration department since 1951, has been named dean of school.

■ Simpson College's second annual Christian Liberal Arts Festival, October 7-8, brought outstanding leaders to Indianola, Iowa, for series of addresses and discussions. Speaking on "Christian Liberal Arts and the Work of the Church," and "Christian Liberal Arts and the Work of the World" was Dr. Elton Trueblood, Chief of Religious Policy for United States Information Agency.

■ Dickinson College's 875 students will hear 12 American clergymen in "Great Preacher" series designed to bring to campus nation's leaders in religious thought. Three Methodist bishops, a rabbi, and Lutheran, Presbyterian, Episcopal, and Congregational Christian clergymen will speak at monthly chapel assemblies conducted by President W. W. Edel.

Personals

Named: **Dr. Martin Rist,** McFadin Lecturer for 1956 by Texas Christian University. The Iliff School of Theology professor will deliver lectures January 17-19.

Dr. Mack B. Stokes, as associate dean of Candler School of Theology, Emory University. Emory faculty member since 1941, he was appointed to Franklin N. Parker Chair of Systematic Theology in 1953, first person to hold first honorary endowed chair in theology at Emory. Graduate of Duke and Boston universities.

Elected: **Bradford D. Ansley,** director of public relations at Emory University, as president of American College Public Relations Association at annual meeting.

J. J. Seabrook, to presidency of Huston-Tillotson College. Was president of Claflin College.

Allen Maxwell, vice president of Association of American University Presses, at annual meeting in Seattle, Washington.

W. Gray Mattern, Jr., as headmaster of Wilbraham Academy, one of seven secondary schools related to the Board of Education's Division of Educational Institutions.

Appointed: **Mahlon A. Miller,** assistant to president at Union College. A member of Northeast Ohio Conference, he is graduate of Drew Theological Seminary and Ph.D. candidate at University of Zurich, Switzerland.

Awarded: **Eleanor R. Collier,** Distinguished Achievement in Public Relations for Higher Education Award by American College Public Relations Association. Mrs. Collier is completing twenty-fifth year as director of Boston University's bureau of publicity.

Retired: **Dr. Matthew S. Davage,** as president of Huston-Tillotson College. Had previously retired from presidency of Clark College and as staff member, Board of Education's Division of Educational Institutions. Will live on campus of Dillard University, New Orleans.

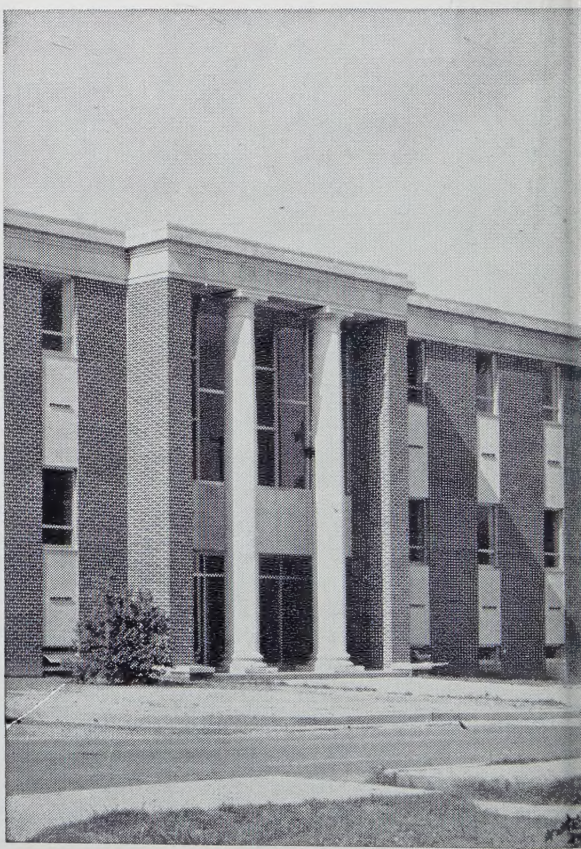
Elected: **Alfred Bryan Bonds, Jr.,** as president of Baldwin-Wallace College. Had been director of U.S. Government's Point Four Education Program for Egypt since 1953.

Willa B. Player, to presidency of Bennett College. Faculty member there since 1930, she succeeds David D. Jones who became president emeritus. President since 1926, Dr. Jones resigned because of ill health.

Died: **Clyde E. Wildman,** October 31, 1955. Professor of Bible at Dickinson College since 1953; he served as DePauw University president from 1936-51.

Appointed: **John R. Kenney,** pastor of Glide Memorial Methodist Church, San Francisco, California, since 1951, as field and cultivation secretary of College of the Pacific. Since 1938 has been a member of all but one General Conference.

THREE NEW BUILDINGS ON THE WILLAMETTE UNIVERSITY CAMPUS WERE DEDICATED THE SAME DAY, OCTOBER 1. LEFT TO RIGHT, CHARLES P. AND FANNIE KAY BISHOP MEMORIAL HEALTH CENTER; AUDITORIUM AND FINE ARTS BUILDING; CARL GREGG AND JENNIE EVANS DONEY RESIDENCE HALL FOR WOMEN. TOTAL COST WAS $1,750,000



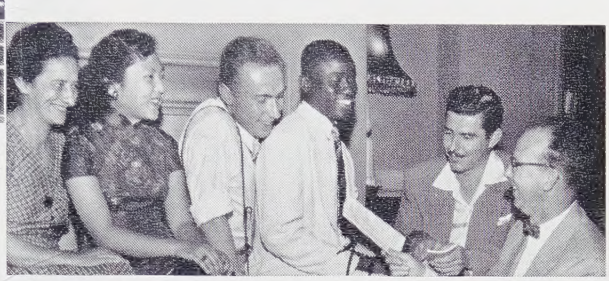
NEW DORMITORY AT CENTENARY JUNIOR COLLEGE, HACKETTSTOWN, NEW JERSEY WILL HOUSE 60 STUDENTS. (SEE STORY, PAGE 21.) ENTRANCE TO NEW MILLSAPS-WILSON LIBRARY (AT RIGHT) ON CAMPUS OF MILLSAPS COLLEGE, JACKSON, MISSISSIPPI. THESE ARE TWO OF MANY NEW BUILDINGS BEING ERECTED BY METHODIST COLLEGES TO ACCOMMODATE RECORD ENROLMENTS THIS YEAR

WHEN Crusade Scholars gathered on the campus at American University, Washington, D. C., last September, for the third annual Crusade Scholars' Orientation Program, their activities included sessions with faculty members and representatives of church boards. Here we see (l. to r.) Ana Cordeiro, Brazil; Dorothy Zia, Hong Kong; Horst Hanefeld, Germany; Mathew Bossman, Gold Coast; Dr. Hector Coronado, Mexico, talking with the Rev. Arthur Hopkinson, Jr., chaplain at Syracuse University. The orientation program was sponsored by the Crusade Scholarships Committee and planned by the Methodist Boards of Education and Missions in cooperation with American University.

THESE JAPANESE STUDENTS ARE AMONG THE NEARLY 100 STUDENTS NOW STUDYING IN AMERICAN COLLEGES AND UNIVERSITIES ON CRUSADE SCHOLARSHIPS. FINANCED BY OFFERINGS MADE DURING WEEK OF DEDICATION (FEBRUARY 12-19, 1956), THIS PROGRAM HAS BROUGHT NEARLY 1,000 STUDENTS FROM 50 COUNTRIES TO AMERICA SINCE IT WAS BEGUN IN 1944.

DR. MYRON F. WICKE CHATS WITH THREE OF THE CRUSADE SCHOLARS DURING THE CRUSADE SCHOLARS' ORIENTATION PROGRAM HELD LAST SEPTEMBER ON THE AMERICAN UNIVERSITY CAMPUS, WASHINGTON, D. C. SCHOLARS ARE (L. TO R.) LYDIA CRUZ, PRISCILLA PADOLINA, AND PHILIP DEL ROSARIO, ALL OF THE PHILIPPINES. PROGRAM WAS DIRECTED BY MRS. FLORENCE H. COX, DIRECTOR, CRUSADE SCHOLARSHIPS, AND DR. MYRON F. WICKE, ASSOCIATE DIRECTOR, SECTION OF SECONDARY AND HIGHER EDUCATION, METHODIST BOARD OF EDUCATION.

PROGRAM WAS UNDER LEADERSHIP OF MRS. FLORENCE COX OF THE BOARD OF MISSIONS AND DR. MYRON F. WICKE OF THE BOARD OF EDUCATION. SESSIONS PROVIDED AN OPPORTUNITY FOR THEM TO VISIT IN AMERICAN HOMES AND CHURCHES, TO TALK WITH LEADERS IN RELIGION, EDUCATION, AND GOVERNMENT, AND TO SEE SOME OF THE GREAT AMERICAN SHRINES IN THE NATION'S CAPITAL. RECIPIENTS OF SCHOLARSHIPS MADE POSSIBLE BY WEEK OF DEDICATION OFFERINGS (FEBRUARY 12-19, 1956). CRUSADE SCHOLARS ARE PREPARING THEMSELVES FOR LEADERSHIP IN THE CHURCH WHEN THEY RETURN HOME.



PLANNED TO GIVE STUDENTS INTRODUCTORY COURSES IN AMERICAN LANGUAGE AND CULTURE BEFORE THEY TAKE UP THEIR STUDIES, THE PROGRAM ALSO INCLUDED MOMENTS OF WORSHIP, RECREATION, AND SIGHTSEEING. THEY WILL RETURN TO POSTS IN THEIR HOME COUNTRIES AFTER A YEAR TO TWO YEARS OF SPECIALIZED TRAINING HERE.

Methodism's Own Theological Schools

Dr. Dwight E. Loder was inaugurated as ninth president of Garrett Biblical Institute on October 18. The inaugural ceremony was held in Cahn Auditorium, Scott Hall of Northwestern University. Bishop Edwin E. Voigt of the Dakota Area delivered the inaugural address. The charge to the president and the service of dedication were led by Bishop Charles W. Brashares of the Chicago Area.

The inaugural came at the culmination of a Two-Day Conference on the Ministry.

Dr. Ralph W. Sockman, Dr. Henry P. Van Dusen, Dr. Arthur C. McGiffert, Jr., Dean Alden Drew Kelley and Dr. Robert E. Goodrich, Jr., were among the ministers of various denominations who participated in the conference. A panel discussion on "The Gospel and the Layman" featured Bradshaw Mintener of the Department of Health, Education & Welfare, Washington, D. C., and Harry A. Bullis, chairman of the Board, General Mills, Incorporated, Minneapolis, Minnesota.

Methodist Theological School Enrollments—Autumn 1955-56

Boston	388
Drew	300
Duke	262
Emory (Candler)	389
Gammon	76
Garrett	424
Iliff	141
Perkins	366
U. S. C.	168
Westminster	134
	2,648

Theological students in Protestant schools who are veterans and attend school four days a week because they handle week-end student pastorates have been cleared by the Veterans Administration to receive full benefits under the G. I. Bill of Rights. In some of the schools seminarians were considered by the Veterans Administration to be part-time students and received reduced G. I. allowance because no classes were held on Monday. Protestant officials advised the Veterans Administration that the week-end responsibilities are considered a part of the course of study for which the student enrolls. This ruling was made last summer and is in effect during the present academic year.

Drew University has a new $580,000 apartment building which was made possible by the contribution of 946 New York Area Methodist churches. At present this new dormitory houses 90 theological students, 66 of whom are single and 24 married couples. Seventy-five per cent of the churches in the New York, New York East, Troy and Newark Conferences made pledges toward the new building.

Dr. Walter R. Hazzard delivered a series of lectures on "The Spiritual Foundation of World Order" at Gammon Theological Seminary, Atlanta, Georgia, November 15-17.

The commencement address for the summer graduating class at Iliff was delivered by Dr. John L. Knight, pastor of Trinity Methodist Church, Columbus, Ohio.

Two Methodists have recently been added to the administrative staff of the Chicago Theological Seminary. The Reverend Robert S. Moore, former minister to students and director of the Wesley Foundation at Wayne University, Detroit, has been appointed associate dean of students and executive secretary to the Alumni Association of the seminary. Kenneth R. Houghland, former business manager of the National College for Christian Workers, Kansas City, Missouri, became business manager of the Chicago Theological Seminary on September 10.

Additional copies of the preceding issue of *Church and Campus*, which is a special issue on theological schools, may be secured by writing either to *Church and Campus* or to the Department of Theological Schools, Box 871, Nashville. Copies of this special issue may be useful for Christian vocations groups on the ministry, or for individual counseling with young men considering the ministry as a vocation.

The Drew Gateway, Summer 1955, was a Wesley issue, containing some papers read at a meeting of the recently formed Wesley Society last April. Harold Lindstrom, David C. Shipley, Richard M. Cameron are among the contributors. Franz Hildebrandt prepared the introductory statement and there is a sketch of recent writing by Methodist authors.